

# THE EAST ANGLIAN:

OR

NOTES AND

ON SUBJECTS

WITH THE



QUERIES

CONNECTED

COUNTIES OF

## SUFFOLK, CAMBRIDGE, ESSEX, & NORFOLK.

No. 4.]

SEPTEMBER, 1859.

[PRICE THREEPENCE.]

### NOTES.

#### THE GNOMON ON CHURCHES.

On the south front of the fine old Perpendicular church at Lavenham (a church which contains specimens of almost all the ornamental adjuncts usual to ecclesiastical architecture), there stands a handsome sun dial, worthy of notice in the pages of the *East Anglian*; as I have not yet seen any allusion to this kind of antiquities in your Notes and Queries, perhaps, some member of the Archæological Society which you represent, would kindly take up the subject, and investigate why, and when the Gnomon was first placed on ecclesiastical edifices; and more particularly on any of those in the three counties so ably chronicled by your Magazine.

The Gnomon, I believe, was meant to be an indicator of far more valuable information than simply to convey to the eye the progress of time. It was to be the index to the religious thoughts of man's heart—a symbol of the Deity himself, who sits high above the heavens, ruling the universe, by the revolution of the planets, through time and through eternity; He who is, and was, and is to come—Very and Eternal God.

Sun dials are said to have been invented by Aximander, 559 before Christ; but they were not set up in churches till the early part of the 7th century, after the Christian era. And in the next century, 760, Paul the First, Pope at Rome, sent to Pepin, king of France, the first clock of which

there is any record in the world—rough no doubt in construction and workmanship, for it is not until the 13th century that we hear of a complete clock. We may, therefore, conclude that the intention of fixing a Gnomon on churches, was to mark the time of the day, when the sun was shining. But as this object was effected more easily and correctly after the invention of clocks, they were substituted for dials to regularly count the hours, and the dials used probably, at the meridian only, to fix the exact time at noon. The most curious point to ascertain would be whether there still remains a sun dial in any of the old churches in retired country parishes, in East Anglia, some solitary relic like the curious hour-glass on the pulpit at Clare. In the comparatively modern churches of the 14th and 15th centuries, there are, doubtless, many, as well as on the mansion houses built at those eras. The science of Astronomy, brought probably into England from the East, after the Crusades, was but partially cultivated till after the discovery of the New World. It then became customary for navigators to set up Gnomons on parish churches, and on the southern fronts of manor houses, where they dwelt. Such, I know from personal observation, was the case with Drake and Raleigh, and other noted voyagers, on their return from America to their native homes, on the banks of the Tavey and Tamar, in Devonshire. Now, it would be no mean or useless inquiry for a Suffolk Archaeologist, to seek whether the Danes, from their naval incursions to Lowestoft, and other places on the Eastern coast of England, have left any traces of astronomical knowledge in the districts which they inhabited? Possibly there may be none to be found, yet the subject is worthy inquiry. In the 15th and 16th centuries appropriate mottos, in Mediæval Latin, were frequently put under the Gnomon, and from this custom we may trace the practice of country clock makers, in the last century, inscribing on the clock faces *tempus fugit*, as well as their own names. I should feel obliged for any information, through your pages, on the various points incidentally alluded to in this notice. The questions on the Gnomon might also be further illustrated by scraps of "folk-lore," in which East Anglia abounds, as country sayings, or nursery rhymes, that give glimpses into the manners of bygone times, when books were scarce, and oral tradition the only history of the past. The sing-songs taught by nurses to children, simple as they seem, are faithful sketches of the habits of the people in Saxon times; take, for instance, those "tinkling rhymes," which evidently bear upon the subject of our enquiry,

"Richard and Robert were two pretty men;  
They laid a-bed till the clock struck ten;  
Then up jumps Robert, and looks at the sky,  
Says he, brother Richard, the sun's very high,  
So you go in with the bottle and bag,  
And i'll come after with little Jack Nag."

In the two first lines, we see the pretty men, half awake, rubbing their eyes, as the church clock struck ten; in the second couplet, Robert, we are told, started up to consult the olden method (before clocks were even thought of), for learning the time of day by the course of the sun, as the

shepherd in pastoral districts still counts the hours by the shadows on the hills; the final couplet about "the bottle and bag," refers to the victualing department, the necessary provision for meat and drink, when a-field, while "little Jack Nag," may either mean a patient donkey, or a "Suffolk punch," both very useful in primitive times, as assistants in husbandry, before the invention of steam ploughs, and other complicated machinery, so opposite to the Saxon and Celtic methods of agriculture. In the reign of Charles the Second, the Parliament at Dublin caused a great revolution in rural tactics, by passing a law that the horse's tail should no longer be used for harness,—the simple expedient which Paddy had immemorially adopted for dragging the plough being forbidden, he was sorely puzzled to find a proper substitute in his field labours, I can fancy a smile on the muscles of your face as you read this note. *Quid rides?* the idea of nursery rhymes furnishing Antiquarian lore for the "East Anglian," is not at all ridiculous if you carefully examine the three couplets quoted—every word in every line is of pure Saxon origin, without the slightest taint of the Norman corruption in our native tongue.

*Queen's Gardens, Hyde Park.*

R. C.

---

ORIGIN OF THE NAMES OF KESGRAVE, KESTON, &c. (pp. 6, 15, & 32).

In answer to the enquiry of J. J. R., whether Keston (Kent), is not an abbreviation of Chesterton, I refer him to *Hasted's History of Kent*, vol. ii., 8vo. ed., p. 37, who says "it was anciently written *Chestan*," the sound of the Saxon C being often expressed by the letters Ch, and was so called probably, *quasi* "Chesterton," and, he continues, "some ingenious etymologists have fancied they have discovered something of Caesar's name in it, from whence they would have it derived, *quasi* 'Kæsar's Town,' as the Britons (?) always pronounced his name."

In some Anglo-Saxon charters, cited by me (from Mr. Kemble's *Codex diplomaticus ævi Saxonice*) in an account of the discovery of Roman buildings at Keston, in 1854 (*Archæologia*, vol. xxxvi), being grants by Æthelberht, King of Wessex, dated A.D. 862; Ædgar, king of the English and other people, 966; and Ædeldred, in 987; of the Manor of Bromley to the Monastery of St. Andrew at Rochester; the extent of the land being as usual particularly set out by metes and bounds, one of the boundaries described is "*Cystanynga Mearce*," without doubt "*Keston Mark*." And I have ventured to suggest that the name of *Cystaning* seems to be composed of "*Cyst*," a chest or coffin; "*Stane*," stone, and "*ing*," a field. It would thus mean "*The field of Stone Coffins*": a name singularly applicable to a spot, where, in a field belonging to Keston Court Farm, Roman Sepulchral remains, including stone coffins, of a date anterior to the Anglo-Saxon name of the place, have been found up to a very recent period. Keston is one of the places conjectured to have been the "*Novio Magus*," of the Antonine Itinerary, and the discoveries made there show that there was on the spot a Roman cemetery of a late period of the stay of the Romans in Britain.

I am well aware that some of our best Anglo-Saxon Scholars assign to

the termination "ing" the meaning of a tribe or family, but I believe it means sometimes a tribe or family, or the place of a tribe or family, and sometimes a field or place designated from other circumstances than the name of the tribe or family by whom it was occupied or possessed.—Geo. R. CORNER.

---

TOD AND TOT (pp. 4, 22, & 26.)

Mr. Charnock appears not to be acquainted with the Rev. W. Monkhouse's "*Bedfordshire Etymologies*," a work of profound scholarship and deep research, though sometimes fanciful in its derivations. Treating of the etymology of *Toddington*, and *Totternho* (both in Bedfordshire), he says,

"Stukeley says that Tot means an eminence; and Sayer, in his *History of Bristol*, informs us that in Somersetshire Tot is the name for a pointed hill. If we go into the Cumberland Alps, we shall also find Dod a very common name for a mountain, and, as far as my own experience goes, for a pointed or conical-shaped mountain. Now Tot and Dod are etymologically the same words, as in Anglo Saxon *t* and *d* are used interchangeably. In fact Toddington is written Dodington in Domesday. We also find Dodi as one of the highest peaks in the Oberland of Switzerland."

The writer then proceeds to explain Toddington to mean Tot-on-Duna, the conical shaped mound on the Down; and Totternhoe, Tot-on-Hoe, the conical mound on the Hill; both which meanings are fully borne out by the local characteristics of those places.—W. A. K.

---

CHAMBER OVER THE CHURCH PORCH.

In the May No. of the *East Anglian*, your correspondent F. S. Growsee suggests that this room was sometimes used as a prison, and gives a very good instance in the Church at Bildestone. It will, perhaps, be some confirmation to the truth of what he suggests, to know that in a visit to Dartmoor, two years ago, I found a close iron-bound prison with curious locks and bolts, such as he describes, at the back of the Parish Church at Totnes; and a similar one at Beer Alston in a like position, and a still larger one at Tavistock in the ruins of the old Abbey. The truth, I believe, is that in all the principal religious establishments they had these strong rooms for the correction of refractory monks, and members of the church transgressing ecclesiastical rules of discipline. Such offenders were punished *jure divino*, and not handed over to the civil authorities to be punished, even in cases of serious crime. These prisons are, throughout Devonshire, called "Clinks" (see Halliwell's Dictionary of Obsolete Words), and are now used as the Town Gaol in the three Boroughs I have mentioned. Indeed at Totnes there is a curious old Guild Hall, made out of the ruins of the Priory, where the Borough Magistrates hold Sessions, the prisoners are brought before them from the "Clink," immediately adjoining the Hall, and under the same roof, both having been part and parcel of the Priory. It may perhaps be worth mentioning that there was painted on the walls of the Hall, a coat of arms of Edward VI, the only one of that reign I have ever met with. This symbol of loyalty was ordered to

be hung up in all public places after the Reformation, to strengthen the king's pre-eminence over the Pope of Rome; but the order was very partially carried out; and naturally fell into disuetude on the succession of a "bloody" Mary; so that it was not until the Restoration of Charles the Second, who again commanded the Royal Arms to be hung up in a conspicuous place in all churches (a law which has never been rescinded), that the ecclesiastical antiquary finds frequent instances of this symbol of loyalty—the King's Arms.—R. C.

## PAGEANTS IN THE EASTERN COUNTIES (p. 31.)

The notice by "Buriensis" of two pageants or processions at Bury St. Edmund's, in 1772, is of much interest, and it seems to me desirable to endeavour to collect a list or account of all which have taken place in the principal towns in the Eastern Counties. As a contribution towards this object, I send copies of two printed programmes in my possession of pageants which were exhibited by the Weavers at Coggeshall in 1791, and by the Wool-combers at Colchester in 1792, if you consider them worth re-printing. I imagine that these programmes have become very scarce, at least I have never met with other copies than my own, but it is possible that such may be in the hands of collectors, and perhaps through the medium of the *East Anglian* may be brought to light. Our old and happy holidays, merry-makings and festivals have fallen into such complete disuse in town and village, that I suspect all popular memory of their former existence has passed away; and until I purchased these papers at a tobacco-shop in Chelsea some few years ago I was quite ignorant that pageants of this kind had subsisted so late as the close of the 18th century.

It will be observed that although Bishop Blasius occurs in the Woolcomber's procession, the pageant did not take place on the anniversary of his day.—K.

The order of the Procession which will be exhibited by the Weavers of Coggeshall on  
Wednesday, the 15th of June, 1791.

## Two Orators.

Two Leaders.  
Two Ensign Bearers.  
Flemings, two and two.  
The Union Flag.  
Two Garlands.  
Drums and Fifes.  
Captain of the Guards.  
Guards, two and two.  
Lieutenant of the Guards.  
King Henry the Second,  
with his attending lord on Horseback.  
Guards, two and two.  
Band of Music.  
The Shepherd and Shepherdess.  
A Slay-Maker.  
A Shackle-Maker and Loom-Maker.  
Two Ensangs of the Trade.  
Jack of Newbery and Fleecy Care.  
Two Pappers.

## Two Orators

## Platform

With Britannia and her Children, Bezaleel and Aholiab, with several branches of the trade at work, viz.—Spinning, Winding, Warping and Weaving, and the Weavers Arms.

Two Pendants of the Manufacture.

Lads and Maids two.

Attending two with Garlands.


Lads two, and Maids two.

Attending two with Banners.

Lads and Maids, two and two.

Two Orators.

Followed by the Cavalcade, two and two.

 The procession will set out precisely at eight o'clock from the Bird in Hand.

•• The procession will not move out of Town.

The order of the Procession of the Wool-combers, in Colchester, on Tuesday, March 13th, 1792.

Two Leaders with Flags.

Drums and Fifes.

Jason with the Golden Fleece.

Argonauts, two and two.

Two Flags.

Herald of Liberty.

Band of Music.

Liberty.

Attendants, two and two.

Two Garlands.

Commerce.

Attendants, two and two.

Adjutant, or Regulator of the Procession.

Two Flags.

Shepherd and Shepherdess.

Sheep-shearer.

Wool-sorter.

Two Vergers.

Bishop Blaze and Chaplain.

Attendants, two and two.


Combmaker.

Two Comb Pots.

CAVALCADE.

Two and Two.

The procession to set out at Nine o'clock in the morning, accompanied with Music, Bells, Ringing, &c.

 The WOOLCOMBERS beg to inform the Ladies and Gentlemen of Colchester and its vicinity, that they do not intend to go in procession to any of the neighbouring villages, but continue in the town the whole day.

## CLARE PARISH REGISTERS.

Having permission to examine and take extracts from the old registers of this parish, I send a few for insertion in the *East Anglian*. In the oldest book I find the following entries:—

“Master William Clopton Esquire, Sonne and heire to the righte Worshipfulle Mastere Thomas Clopton et Mistres Ann Barnidistone daughtere to the right Worshipfulle Sir Thomas Barnidistone knighte Was married in Clare Church the First daye of Januarie in the yeare of our lord god : one thousande sixe hundred & tenne. 1610.”


"That Vertious and Righte Worshipfulle Lady An Clopen Wyffe and Lady to the Right Worshipfulle Sir William Clopen which ladi Deceased The fourthe day of February ann<sup>o</sup> Dom'i 1615, and lieth Buried in Melford Chappelle ther."

In these two entries are registered the marriage, death, and burial of a lady, apparently the mother of that young lady who became the wife of Sir Simonds D'Ewes, Bart., as related in the paper read at Kentwell Hall, and published in the 2nd vol. of the "Proceedings of the Suffolk Institute of Archaeology."

Next in date is a singular species of memorandum. It is probably the only one of its kind in existence, and therefore deserving a little notice.

'Memorandum that I Susan Ward of Clare doe resigne all my right in John Mamon to Susan ffrost so that they proceed to marriag in witness of the truth herof I the said Susan Ward have set my hand this the 5 of Januarie.

witnes  
John Prentice.

the mark of  
Susan  Ward.

Another memorandum, in the form of a marginal note in the Register of Baptisms, is as follows:—

"16<sup>89</sup><sub>90</sub>

Mdm Mr. Phillip Haves who kept a barn conventicle in this town did baptize very many in private houses & therefore their names are not here registered."

It is probable that the individual here mentioned was minister of the original congregation of Independent Dissenters in Clare, who assembled for public worship in any convenient place that offered until a chapel was erected for their use. The first person, however, whose name is on record as pastor to this congregation was the Rev. George Porter, M.A., who was a Fellow of Magdalen College, Oxford, and also Senior Proctor, in that University. Being ejected for nonconformity from his living at Hundon, he obtained the engagement above mentioned, and dying here in 1696, was buried at Arrington, Essex, as recorded on a tombstone in the churchyard of that parish. About a year before his death he wrote a volume of sermons which he designed as a legacy to his hearers. The MS. is still in the possession of the trustees.

The last extract relates to the burial of a centenarian:—

"Eliz: Holmes Wid: (aged 102 years) buried Decr 19, 1691."

No other person has been known to be buried in this town at such an extreme age. The next oldest was Rinaldo Robinson, who lived to be 96. He was one of those who enjoyed the privilege of depasturing cows on the Common Pasture here, and on one occasion, after rehiring his walks, he remarked to the Feoffees, that it was for the 72<sup>nd</sup> year. Nearest in age to this ancient man came Samuel Brise, Esq., who died at 95½. Col. Samuel Brise Ruggles Brise, of Spain's Hall, Finchingfield, Essex, is descended of this gentleman's family. During this century there have been buried in Clare several parishioners who had lived beyond the term of 90, and many who had exceeded 80 years; a convincing proof of the healthiness of the place.

Clare, 10th June, 1859.

JOHN B. ARMSTRAD.



## MINOR NOTES.

*Stone Coffins at Shepreth, Cambridgeshire.*—At the meeting of the Society of Antiquaries, on the 25th February, 1858, Joseph Beldam, Esq., F.S.A., exhibited drawings of two stone coffins, recently discovered at Shepreth, in Cambridgeshire, about five miles from Royston. In removing the north porch it was found to rest on two coffins, of Barnack stone, placed in a line with the wall of the church, at about two feet below the surface. One of these was formed of a single block of stone, with a cavity at the upper end for the head, and two crosses cut in the bottom of it; the lid had a ridge with a plain moulding along the centre. In it was discovered a plain leaden chalice, about  $4\frac{1}{2}$  inches high, lying on the breast of the skeleton, and marking him to have been an ecclesiastic. The other coffin was composed of several pieces of stone; the lower part only of the lid remained; it was ridged, and had an ornamental cross upon it.

*Inscriptions on Bells.*—Will you allow me to suggest that gentlemen furnishing the inscriptions on bells should state if there are any stops, medallions, coats of arms, founder's marks, &c., &c., also the nature of them? Much valuable information will be afforded, and enable comparisons to be made, which may lead to a discovery of the foundry of the early saints' bells; and particularly to state whether the inscriptions are in old English or Lombardic character. Could you conveniently use type of the old English character in your future inscriptions when you are acquainted with the fact?—J. D. T.

*Bishop's Palace, Norwich.*—The following note, in the handwriting of "Honest Tom Martin," which I have found on a slip of paper in my folio copy of Blomefield, may not be without interest.—

"1754, Sat. Sept. 14. I din'd with the Ld. Bishop of Norwich (Dr. Thos : Hayter) at his palace there in his Fine new large Hall, &c., together with his Mother, Mrs. Margaret, Mrs. \_\_\_\_\_ and Mrs. \_\_\_\_\_ (his three sisters); Rev. Mr. Primat, Rev. Mr. Greet, his Lordship's Chaplain. The additions, alterations, Decorations, and Improvements made by his Lordship in ye Palace Gardens, &c., are surprizingly Beautifull.—T.M."

*Diss.*

C. R. M.

*Marriage Customs.*—In the year 1476 a certificate was made by the clergy and six parishioners of Ufford, to the effect that :—

"Robert Hatchet, late a neighbour and parishioner of the said town of Hufford, buried his wife Anne Hatchet in the said parish, the next day after Saint Mark, the Evangelist, A.D. 1476, and we aforesaid testify and bear true witness that we nor none of our neighbours never knew unto this day that since the said Anne's decease that the said Robert was 'trowhplyht' to any woman by the rytyl of matrimony, but that the said Robert may take him a lawful woman unto wife in any town of Yngland."

Were such certificates common, or was this a special case in which Mr. Hatchet, labouring under some suspicion, might have deemed it prudent to arm himself before starting on his second matrimonial journey?—T.C.A.



*The Horse-shoe as a Charm*.—An uncle of mine, who has a large farm near Ilford, tells me, that observing a horse-shoe nailed to the door of one of his cow-houses, he asked the cow-keeper why he had fixed it there. The lad gravely replied, "Why, to keep the wild horse away, to be sure!" This is, to me, a new reason for the practice.—C. MANSFIELD INGLEBY, in *Notes and Queries*, May 8, 1852.

*Manor of Frostenden*.—At the meeting of the Society of Antiquaries, London, Jan. 27, 1859, Mr. Bruce, V.P., exhibited a deed bearing the signature of Anne of Cleves, the fourth wife of Henry VIII. The document to which this signature is attached is an appointment by the Dowager Queen of Philip Chewte, Esq. to be Bailiff of the Lordship or Manor of Frosenden, in the County of Suffolk.

## ANSWERS TO QUERIES.

I am almost afraid, lest by answering queries in the *East Anglian*, I should detract from any value that my forthcoming "Account of Hadleigh" may have, and thereby injure the Archaeological Society, which has a great interest in its sale; but I do not like to withhold all the information I can give, and will supply some fragments, in the hopes, amongst other hopes, that they will induce other readers to patronize the entire book.

*I. Inscriptions on Bells*.—I will begin, then, with giving the inscriptions on the bells of Hadleigh—which, indeed, I ought to have done before this, inasmuch as it was I who proposed a general collection of such inscriptions. We have eight bells.

1. The first was cast by Miles Graye in 1678, and bears these words, "Miles Graye made me," the diameter at the mouth is  $29\frac{1}{4}$  inches.

2nd. The second was also cast in 1678 and has the same inscription as the first. Diameter  $30\frac{1}{2}$  inches.

[I cannot help suspecting that the peal was enlarged from six to eight bells about the time at which these bells were cast.]

3rd. The third was cast in 1679, and has the same inscription as the two first. Diameter 32 inches.

4th. The fourth is an old bell; it bears a merchant's mark on a shield on its dexter side, four *fleur-de-lis* joined foot to foot, a crown above, sinister, a cross fleury, and this legend in black letter, very distinct, and with all the initials crowned, "Sit Nomen Domini Benedictum." Diameter  $35\frac{1}{2}$  inches.

5th. The fifth was recast in 1806, and bears this legend: "The Rev. Doctor Drummond, Rector; J. B. Leake and Thos. Sallows, Churchwardens, 1806." The churchwardens' accounts for that year have supplied me both with the name of the founder, William Dobson, of Downham, Norfolk, and with the cost of recasting the bell, £31. 10s. 6d. Diameter at the mouth 41 inches.

6th. The sixth was cast by Messrs. Mears, of London, to replace a very old bell, in 1856, and has this inscription: "The Very Rev. H. B. Knox, Rector; J. Rand, W. Grimwade, Churchwardens." The entire cost, in addition to the old bell, was £39. 15s. 6d. The weight is 14 cwt., 2qrs., and a few pounds; the diameter 43 inches.

7th. The seventh bell was recast in 1788, by Osborn, of Downham, at an expense of £39. 9s., and bears these words: "The Rev. Dr. Thos. Drake, Rector; Samuel Hayell, Edward Sallows, Ch. wardens. T. Osborn, fecit, 1788." Diameter  $43\frac{1}{2}$  inches; the weight, I imagine, to be about 20 or 21 cwt.

8th. The tenor was cast in 1680, and has this inscription: "Miles Graye made me." Its reputed weight is 28 cwt.; its diameter  $52\frac{1}{2}$  inches.

Thus, four of our peal were cast by Miles Graye; and I would here, in answer to the enquiry of Mr. Raven, (p. 14) add the inscription on the tenor bell at Kersey, which appears to prove that the foundry of the Grayses was at Colchester:—

Samuel Sampson, Churchwarden, I say,  
Caused me to be made by Colchester Graye. 1638.

But we have a very remarkable bell, in addition to these, hanging on the outside of the spire, about 18 feet from its base, and immediately over the clock face. It seems to have been at one time rung in a peal; but at present the hours are struck on it by a small hammer, and probably it has been used for the latter purpose for some centuries, as I can trace the existence of a clock-bell on the steeple, as high as 1584. It is inscribed a little below the haunch, with this legend, in Lombardic characters, all of which stand the wrong way: "Ave Maria gracia plena Dominus tecum."

II. *Hagioscopes* (pp. 18, 29).—We have three very curious diagonal openings in the north wall of St. John's Chapel, commanding a view of the altar in the chancel, about  $10\frac{1}{2}$  inches high and 6 inches wide: these, no doubt, were Hagioscopes, and recent discoveries have shown us that they opened into the back of sedilia in the south side of the chancel. The space between the Hagioscopes varies from 12 to 15 inches.

III. *Pulpits* (pp. 7, 34).—The pulpit of the church is not older than the 17th century. Its interior diameter is 3 feet. We have another pulpit, however, in a chapel attached to Dr. Pykenham's Almshouses, of the fifteenth century, the interior diameter of which is 2 feet  $3\frac{1}{2}$  inches.

IV. *Dimensions of Churches*.—May I suggest that it seems desirable to collect in the *East Anglian* the dimensions of churches in the Eastern Counties. A good deal of misapprehension prevails on the subject, so much so, that our church is described in Mr. Parker's *Ecclesiastical and Architectural Topography of Suffolk* as the largest in the county. The following are its dimensions, and I suspect there are several churches in Suffolk as long, if not longer; but few, perhaps, which exceed it in width:—

Chancel, width,	30 feet 4 inches.
" length,	47 "
Nave, length,	96 " 6 "
Length of the whole church, including tower,	163 feet.
Width of the church,	66 feet.
Height of chancel,	40 "
" of nave,	47 "

V. *Descendants of Rowland Tayler* (p. 24).—I hope to be in a position before long to give some information about the descendants of our martyr; but I am afraid that I shall not be able to trace any of them down to the

present time. Meanwhile, I wish to learn the name of the living which was held by the second husband of Tayler's widow. It is stated in a letter of Bp. Pilkington to Archbishop Parker (*Parker Correspondence; Parker Society*, p. 221). "There was one Wright, once of S. John's, now dwelling by Hadley, in Suffolk, where he married D. Tailor's widow, and having a little benefice in an evil air, for recovering his health, desired me to help to place him northward. My Lord of London knows him well, and surely if he will take it (as I think he will not) he is as meet a man also." The living alluded to in the last sentence, appears to have been Rochdale, in Lancashire; but I have not been able to find out "the little benefice in an evil air" which Wright was anxious to leave. Through the kindness of Mr. C. S. Cooper, of Cambridge, I have ascertained that there "were two Wrights of St. John's, either of whom might be the party mentioned in Bp. Pilkington's letter. Henry Wright, of Yorkshire, B.A., 1549, admitted Fellow on the Bp. of Ely's foundation, 5th August, 1550. He lived till about 1606. Charles Wright, of Yorkshire, B.A., 1553, M.A., 1557, admitted Fellow on Bp. Fisher's foundation, 1554." A friend has been good enough to search the Norwich Registers of Institution for me; but without any satisfactory result.

Tayler's widow, who was probably much younger than himself, appears to have been a Londoner; for it is said in *Foxe's Acts and Monuments*, vol. vi., p. 694, that when the sheriff would not allow her to have an interview with her husband at the Woolsack, she desired to go to her mother's, whither the officers led her, "and charged her mother to keep her there till they came again." Tayler desired her when she supped with him in prison, on the night after he was degraded, "As soon as God will provide it, to marry with some honest, faithful man that feareth God." (*Ibid.* p. 692.)

VI. I am much obliged for the various answers to my former enquiries, which are given at pp. 19, 24, 35, and will notice them more at length in a future number. I would here, however, express a doubt whether Mr. Charnock has given the right meaning of *Catholicon*. I was previously acquainted with that meaning; but I hesitated to adopt it, because I could hardly believe that a medical remedy would be set down in an Inventory of Church Books and Vestments. The following passage from *Hallam's Middle Ages*, vol. ii., p. 530, seems, to me, to throw more light upon the subject. Speaking of the early books, which were printed in Germany, Mr. Hallam says: "And one of a popular treatise on general science, called *Catholicon*, filled up the interval till 1462." &c.

I have satisfied myself that I have copied the word *Alchymy* correctly from the list of church plate, &c., which is given by a former Rector. I have also just ascertained the meaning of the word from *Dean Trench's Select Glossary*, p. 2. "By this" (alchymy) he says, "we always understand now the pretended art of transmuting other metals into gold; but it was often used to express itself a certain mixed metal, which, having the appearance of gold, was yet mainly composed of brass." In illustration of this meaning of the word, the Dean quotes the following passage from *Fuller's Holy War*, b. iii., c. 13: "Whereupon, out of most deep

divinity, it was concluded that they should not celebrate the Sacrament in glass, for the brittleness of it; nor in wood, for the sponginess of it, which would suck up the blood; nor in *alchemy*, because it was subject to rusting; nor in copper, because that would provoke vomiting; but in chalices of latten, which belike was a metal without exception."

VII. *Processions in honour of Bishop Blaize* (p. 31) used to be held in Hadleigh, on Feb. 3, within the memory of persons still living. Persons connected with the wool trade used to parade the town, and a female, attired as shepherdess, rode in state in a postchaise, carrying a lamb in her lap. The custom has died away, but we have one memorial of it in an old woman, who bears the Christian name of "Shepherdess," from having been baptized soon after one these processions.

VIII. *Burial Customs* (p. 36).—The following extracts from our Register may interest Mr. Badham:—On June 26, 1634, Margaret Sheiford was buried, of whom it is said: "*Frequens Crumenifera et furti convicta et suspensa in cruce Hadl' sepulta in boreali margine cœmeterii.*"

May 9, in the same year, William Webb was buried, and it is added: "*Senex, pauper, desperabundus projecit se in puteum; ex duodecim virorum veredicto renunciatus. Felo de se humatus est extra ambitum sepulture sacræ in margine cœmeterii.*" The latter extract appears to imply that a portion of the churchyard was unconsecrated.

I have heard that at Hornchurch, in Essex, an extra fee is demanded, if a pall is taken into the church, and that, in consequence, the people use a pall as they pass through the town, but take it off when they arrive at the church door. In Russia the palls at rich funerals become the property of the church in which the deceased is interred, and are made up into vestments. (*Englishwoman in Russia*, p. 120)

I believe that it is not unusual to charge a higher fee if the corpse is taken into church; but I know of no authority on which such extortion rests.

Mr. Badham will find much curious information in Mr. Stone's *God's Acre*.

IX. *Witchcraft*.—The following curious entry occurs in the Parish Register of Monks Eleigh, in this county:—"Dec. 19, 1748. Alice, the wife of Thomas Green, labourer, was swam, malicious and evil people having raised an ill-report of her for being a witch."

*Suffolk Superstitions, Phrases, &c.*—I would take this opportunity of asking whether a list of Suffolk phrases, superstitions, and remedies for complaints—such as I have met with in this neighbourhood—would be interesting to the readers of the *East Anglian*.

[They would be most acceptable.—EDIT.]

I have found that the custom of *Dancing in a hog's trough* (pp. 11, 24) by elder brothers and sisters, when a younger one marries before them, is known to the old people of this parish.—HUGH PIGOT.

## DESCENDANTS OF ROWLAND TAYLOR, THE MARTYR (p. p. 24).

I believe I am myself lineally descended from Rowland Taylor of Hadleigh (I adopt the spelling of the early black letter editions of Foxe), and if "I." has any information on the subject, or is in a position to procure any, I shall be most glad of it, and would reciprocate the favour in any way I can.

Samuel Taylor, Esq., of Worcester, my grandfather's grandfather, was Mayor of that City in 1731-2, and again in 1737. Samuel Taylor, M.A., his son, who married, I believe a Dilke, was Rector of Hautbois, in the county of Norfolk, for many years, and left a son, also Samuel Taylor, who practised as a medical man, in early life, at Woolpit, in Suffolk, where he married Anne, the daughter of — Walford, Esq. The arms always borne by my family, and I believe by some of the same name; Erm: on a chief indented Sa: 3 escallops Arg: are placed at the foot of Lombart's portrait of Bishop Jeremy Taylor, prefixed to the folio edition of his works.

In 1675, Rowland Taylor, Esq., was Mayor of Worcester, and was preceded by others of the same name in 1648, and 1676; and the frequent recurrence of Rowland, and Samuel, as family names, coupled with the fact that the Bishop, who claimed to be a descendant of the Martyr of Hadleigh (see his Life), bore the same arms, leads me to think, combined with other reasons, that the Bishop was distantly connected with the Worcester family, and that both had a common ancestor in Rowland.

The Bishop it is well known left no male descendants. One of his daughters was settled at Hilgay, Norfolk. I have been unable to make any researches on the subject, and would thank any genealogical students who will furnish me with missing links.—E. S. TAYLOR, B.A., *Ormesby, Norfolk.*

*Flummick* (p. 36).—This is probably a corruption of Frimmoek, a dim: of *frame*, a word in common East Anglian use, to denote the using affected, foppish, or outlandish in dress, gait, or conversation, (vide Forby, s.v. *frame*, *frimicate*). I cannot just now remember any other provincial interchange of *l* and *r*; but *lilium* is formed from *λελειον* and pilgrim from *peregrinus*. *U* is of course constantly used for *i*—as *wull* for *will*. Frimmoek is formed from *Frame*, on the analogy of mammoek from *maim*, hillock from *hill*, bullock from *bull*, pulk (*quasi* pool-lock), from *pool*. I am compiling a Supplement to Moor and Forby, and should be very glad to see lists of East Anglian words occur in this periodical.—E. S. TAYLOR.

*Flummicking*.—I take this to be a Provincialism—an obsolete word mispronounced. The old nurse in describing the broad borders of the nightcap, should have said they are so *flummicking*, i. e. over dressy, like a flaming red nightcap, formerly not an uncommon head dress for ladies. I have seen "Mother Red Cap," as the sign of an Inn. The epithet *flummicking* is analogous to other countryfied expressions, as when folks talk of a "gammicking wench," or a "rollicking chap," by which they mean to imply behaviour rather ridiculous, and out of place according to the proprieties of rural life.—C.

*Gauge Days*, (p. 23).—Is not this a misprint or clerical error for "gange," or "gang days," an ancient term for the Rogation days, i.e. the three days preceding the Feast of the Ascension. *Gang days* has reference to the perambulation of parishes in this week, the only religious procession retained after the Reformation.—E. S. TAYLOR.

*Shallow Recesses in Churches*, (p. 24).—Does T. P. allude to niches in the nave and aisles of churches. The use of such in chancels is obvious enough. But I have seen them in churches without aisles or chapels, on either side of the church, west of the rood screen. These are about the size and height from the ground of small piscina niches, but without any trace of a drain.

I have also seen square panels high on the walls, with a narrow stone moulding round them and recessed back an inch, with texts of Scripture in Jacobean characters—E. S. TAYLOR.

### QUERIES.

Can any of your readers obligingly inform me when *The Suffolk Mercury* or *St. Edmund's Bury Post* commenced? The earliest number I have seen is that of "Monday, Feb. 3, 1717, to be continued weekly, No. 43. Price Three Half-pence." The next is that of "Monday, May 2, 1726, Vol. xvi, No. 52." And the latest that of "Monday, October 4, 1731, Vol. xxii, No. 40." When did it cease? Were there any other papers before 1782 printed in Bury; or including the name of that town in its title.—B.

*Planks to a Well*.—In the accounts of some charity trustees, in Essex, the following entries occur:—

1636—8. About ship money again.

1642—5. Towards setting out 7 volunteers—to Mr. Turner for his soldiers at Cambridge

1646. Divers persons distressed by the war—planks to a well to bring a man to his colors

1648. For wool and tops to employ the poor, Colchester being besieged.

Can an explanation be afforded of the planks to a well? Was it some mode of punishment for military desertion? or should the entry be read as two distinct items, planks to a well—to bring a man to his colors;—meaning money paid to a recruit for travelling expenses to join his regiment.—T. C. A.

*Descendants of Richard Juge, the Printer*.—I shall be very much obliged if any of the readers of the "*East Anglian*" can give me any further particulars of this eminent printer, temp. Elizabeth, than is to be found in Cooper's *Athen. Cantab*, or any notice of his descendants, or progenitors. It is stated in Clay's *History of Waterbeach*, just published by the Cambridge Antiquarian Society, that his father is mentioned in the court rolls of Waterbeach in the year 1514.—ELIENSIS.

*Brasses in Cambridgeshire Churches*.—Will you allow me to enquire through the medium of the *East Anglian*, whether there are any brasses in the parish churches of Soham (Cams), Wicken Fenside, and Fordham? and if so, the names of the people in whose memory they are placed. I shall be happy to give any information concerning the brasses or antiquities which exist in Norwich.—AMICUS, *Norwich*.